OLD

Mr. DOD'S SAYINGS,

COMPOSED

In Verse.

For the better Help of Memory, and the Delightfulneſs of Childrens Reading and Learning them.

Whereby they may the better be ingrafted in their Memories and Underſtanding.

Compoſed by *T. S.* a Well-Willer to the Precious and Immortal ſouls of all perſons whatſoever.

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BRITISH
MUSEUM

Old Mr. Dods SAYINGS.

First.

NO thing can hurt our ſouls, but ſin, that crime,
Nor that, if we repent thereof betime;
Nor no thing can do us good, but Gods great love
And favour in our Chriſt, which from above
If we will ſeek, we may be ſure to find
It, let us ſeek, with all our heart and mind.

Second.

No man's in a condition ſad I ſay,
But he whoſe heart is hard, and cannot pray.

Third.

And therefore ſo much ſin, and ſo much ſorrow,
If holy thou to day, happy to morrow.

Fourth.

Make ſin thy greateſt ſorrow, and thy grief,
So ſhall it never hurt thee, Chriſts thy chief;
Make him thy greateſt treaſure, and thy joy,
And thou'lt ne'r want, nor no thing thee annoy.

Fifth.

He that the ſpirit of prayer hath, though hurl'd
In priſon, he hath more then all the world.

Sixth.

Two things to married couples he commended;
As cares and ſtrifes with ſome, but ſeldom ended:
O let your cares be which ſhall pleaſe God moſt,
And for your ſtrifes, ſtrive in the Holy Ghoſt
Which of you two loves one another beſt,
So will your cares and ſtrifes, end all in reſt.

Seventh.

If in a married ſtate, know and believe it,
Let no thing move you to diſturb and grieve it;
But think, though better I might well have had,
And richer, I no cauſe have to be ſad;
Fitter I could not have, becauſe it were
By God in Heaven appointed, even there
It was ordain'd, as alſo was my birth,
Before it was accompliſht here on earth;
Therefore, though mutual love be not performed,
Do not thou fret thy ſelf, nor be not ſtormed;
Do thou thy part obey, and in the end
Thou ſhalt not fail for to have God thy friend;

Though

Though for a time here with chaſtiſements he
Thee exerciſe, yet happy ſhalt thou be.

Eighth.

There's no affliction that can us befall,
Nor trouble, but by Gods appointment all;
Such cannot hurt us, but do us much good,
If we Gods children be, (that's underſtood:)
Firſt then be ſure with ſin you mix them not;
For that inbittereth, and comforts not:
Secondly, Look not at the Rod, but him
That ſmites, for that moves fretting faints for ſin.

Ninth.

If thou deſir'ſt to be aſſur'd thy ſin
Is clear forgiven, labour for to begin
To forgive injuries, and all wrongs done
To thee, as did our Saviour, and Gods Son.
Four things conſider, therefore to this end,
Whereby we may our lives truly amend;
Firſt Chriſt's Example, who forgave and Pray'd
For all his enemies, though not afraid.
Secondly, Chriſt bids us when we pray forgive,
If ye have ought 'gainſt any man alive:
Thirdly, Chriſt promis'd, if you do forgive,
You'ſt be forgiven, ſurely as you live:
Fourthly, Chriſt's threatning, if ye forgive not,
You ſhall not be forgiven not one jot.

Tenth.

In all diſtreſs and miſeries, 'tis beſt go,

for wiſdom to that friend, whoſe near to do;
And willing is, and able thee to ſerve,
Such friend is God, O never from him ſwerve.

Eleven.

The Authour, of't would ſay, he had no reaſon
To grudge at croſſes, 'cauſe they came in ſeaſon;
Being they were his bitter fruit of ſins,
Which whoſo uſeth, looſes, but ne'r wins.

Twelve.

Where ſins do heavy lye, croſſes lyes light,
Becauſe deſert for ſin, doth conſcience ſmite;
And contrary, where croſſes heavy lye,
There ſins lye light, this is a certainty.

Thirteen.

Prayer will make a man to leave his ſin,
Or ſin will make him, prayerleſs; prov'd hath been.

Fourteen.

Four things we may, from children, each one learn;
Which as here follows, you may well diſcern;
Firſt, They unneceſſary care take none:
And *Secondly*, Their malice ſoon is gone:
Thirdly, They are content with their condition:
And *Fourthly*, They are humble with ſubmiſſion.
The Kings own child, will with a poor child play,
Although it goes a begging day by day.

Fifteen.

There's no affliction, be it ne'r ſo ſmall,
But under't we ſhould ſink, if not quite fall;

If

Now Gods Will is a perfect rule and right,
And what we ought to do with all our might;
For what God doth, is so well done, no doubt,
Could not be better done, seek th' world about.
Secondly, Of afflictions we have need,
Or else we should not have them thus decreed;
Thirdly, Their number, measure, and continuance,
By God's determin'd, and comes not by chance:
They are but for a moment, for few days,
St. *John* in his own *Revelation* says: *Rev.* 2. 10.
They're not too heavy, no! nor yet too many;
No! nor too long, for to be born by any;
It's true! the Devil he would have them so,
So would his Imps, but that they cannot do!
They're not too few, too short, nor yet too light,
As our base natures would, if that they might.
Fourthly, Their end's a Crown, a weight of glory,
That them attends, as in the sacred story. 2 *Cor.* 4. 17.

Twenty-Sixth.

Three things there are God sometimes doth bestow
On man, which makes him often here below
Count himself happy, at the highest rate,
And the *first* thing's, to have a good estate;
And *Secondly*, To hav't in a good place; (grace.
And *Thirdly*, By good Neighbours, there's the
Now all these three, those that dye in the Lord,
Highly enjoy, and Heaven them afford:

First,

First, Their inheritance they have in Heaven
Is great, and in Equivolence with *Stephen*:
Eye hath not seen, nor ear the like hath heard,
Of the magnificence of that reward.
Secondly, It is in a good place, and even
The Scituation of it is in Heaven.
A house not made with hands, of Stone, or wood,
But made by God, therefore must needs be good.
And *thirdly*, Their good neighbours they'l enjoy,
As God and Christ, no thing can them annoy.
The Spirit, Angels, and the Saints most pure,
O how should Saints long without them indure?
Adam a good inheritance once had,
And in a good place stood, which made him glad:
But he a neighbour had, which was full evil,
Indeed he prov'd no better then the Devil;
He troubled him, and spoiled all at last,
But into Heaven there's no ill neighbours cast.

Twenty-Seventh.

The passions of Gods people, though they are
Bad, do not hinder the success of Prayer:
Elias, he to Passions subject were, *Jam.*
As we, and yet our God his prayer did hear. 5. 17.

Twenty-Eigth.

Three things concurr to make up for the most,
That dreadful sin against the Holy Ghost:
The *first* is a light mind, which feels no smart,
The *second* is, the malice in the heart:

The

The *third's*, inſenſibility of ſin,
Where theſe three are, to fear let them begin:
But he that fears he hath committed it,
He hath not; though he often ſin commit.

Twenty-Ninth.

The reaſon why many are not wrought upon,
That under powerful means do live, and on
The other hand, many great diſtance live
From powerful means, yet many times do thrive;
And grow, although a powerful Preacher they
Do ſeldome here, are wrought on, and obey.
The Authour us'd by this ſimilitude,
To give the reaſon that here is enſu'd:
As in a Market-town, towns-people matter
Not much for Market-ware, nor make that clatter,
As they that live in Countrey, and do come
To buy the ſame, and muſt and will have ſome
Such as they want, what ever they do pay,
Where thoſe that live in town, think that they may
Have it at any time, neglect to buy,
Are oft times diſappointed ſuddenly:
So all that live underth' means of grace, neglect it,
Whilſt they that ſeldome have it, more reſpect it.

Thirtieth.

For to perſwade us in no wiſe we may,
Railing for railing render any way:
The Authour ſaith, if a Dog bark amain
At a poor Sheep, th' Sheep will not bark again.

Thirty-First.

Four arguments againſt immoderate care,
For earthly things here plain laid down there are;
That we might not diſhonour God, or deny
Him, he obſerv'd, as in the word they lye: *Mat.* 6.
Firſt, It is Needleſs then, not to be done:
Secondly, 'Tis Bruitiſh, labour it to ſhun;
Thirdly, 'Tis Bootleſs, for it yields no good:
Fourthly, 'Tis Heatheniſh, as is underſtood.
Firſt, Needleſs, for what need we to take care,
Verſe 30, 31, 32.
When God doth that himſelf, and doth not ſpare:
Our heavenly Father knows what things we need,
And bids us care for no thing, nor take heed
For earthly things, but caſt on him our care,
Who careth for us, is not this moſt rare?
Secondly, 'Tis Bruitiſh, more then Bruitiſh too, *v.*
Conſider what the fowls o'th air they do: 26.
God feeds the Ravens, they toil not at all,
So he'l do you, if you upon him call.
Thirdly, It's Bootleſs, and to no purpoſe is,
For which of us, by taking thought for this
Can to his ſtature but one Cubit add,
Or mend his ſtate one penny, tho't be bad?
Fourthly, 'Tis Heatheniſh, for the Gentiles they
See all theſe things, it is their common way. *ve.* 26.

Thirty-Second.

Many there are i'th world, that Saint-ſhip take
On truſt, and ſo a trade thereof do make:
In duties of Religion, with the credit
Them gain'd, from ſome opinions, never had it.
They do believe themſelves Chriſtians to be,
Becauſe ſuch others hope them, and they ſee
Them trade in out-ſide duties, zealouſly,
Their credit for to keep, but ſtill do lye;
And never for a ſtock of ſolid grace,
Do ſeek within themſelves, yet ſhews a face
Of graces, when indeed they have not any,
And this is that which hath undone ſo many.

Thirty-Third.

As we read of our Dayly-Bread, in groſs,
So likewiſe read we of a dayly croſs, *Luk.* 9. 23.
Which we are bidden not to refuſe, but take,
Yet for our ſelves not to create or make:
We need not for our ſelves to provide croſſes,
As we are prone to do, for they prove loſſes:
Croſſes being made in Heaven, beſt fit *ſaints* backs,
Though with them, we lye under many lacks;
Nor muſt we lay them down juſt by and by,
Till they and we down all together lye.

Thirty-Fourth.

It was a ſaying good, of one moſt holy,
No ways proceeding from ſad melancholly: (rod,
Quench hell, burn heaven, & ſcourge me with thy
Yet i'm reſolv'd I'le love & fear my God. *Thirty-*

Thirty-Fifth.

It is not crying out upon the Devil,
Or againſt ſin, or this, or th'other evil
In prayer or diſcourſe, but ſurely we
Muſt with the Devil fight, as you may ſee:
In ſacred Writt, and our luſts mortifie,
For that God chiefly looks for, or we dye.

Thirty-Sixth.

Th'empty Profeſſor, diſappointeth two
At once, as hereby you may ſee they do;
Firſt, Is the World, who ſeeing Leaves, expect
Fruit, but finds none, for that's their ſole neglect
Secondly, Himſelf, who thinks to get to Heaven,
But he falls ſhort, and is thereof bereaven.

Thirty-Seventh.

The onely way for a diſtreſſed Saint,
That cannot on former comforts fix, but faint
By reaſon future failings he doth fear,
So queſtions former evidences clear:
His way is his repentance to renew,
As if he'd ne'r believ'd, (the way is true.)

Thirty-Eighth.

Many are apt to think, becauſe they are
In ſuch a Family, and alſo where
An able Miniſter they do enjoy,
Free from temptations no thing them annoy.
They think that they ſhould free'd be from the de-
And all his ſhrew'd temptations to all evil: (vil,

And

And all his ſhrew'd temptations to all evil ;
But let ſuch know, that whilſt their old friend ſin
Lies harbour'd, and maintain'd by them within ;
That curſed Fiend, Satan he goes about
Them to diſturb, knocking at th' door without.

Thirty-Ninth.

The Seed's i'th nature of the Devil and Saint,
Where ſown ſo deep, which cauſeth ſad complaint
They'l ne'r be rooted out, until the Devil
Ceaſe for to be, or to be free from evil :
And until ſin ceaſe to be ſin, and th' Saint,
Ceaſe to be ſo, that will be never ſcant.

Forty.

The Sinner he the Devils Miller is,
He's always grinding, and the Devil his
Hopper each day continually doth fill,
That ſo the Sinners Mill may ne'r ſtand ſtill.

Forty-Firſt.

Some ſins there be, ignorance cannot commit,
Although that in the ſinners Chair he ſit ;
But there are far more that he cannot chuſe
But them commit, and ſeldome doth refuſe.

Forty Second.

There be five tyes, by which Heavens God hath bound
Himſelf to be the Saints life-guard, years round,
Againſt the powers of darkneſs, and the Devil,
For to defend them 'gainſt all ſorts of evil.

First, His relation to them, as a Father:
Secondly, His love to them, and that the rather,
As they're the birth of Council everlasting,
Partakers of his likeneſs, and fore-casting:
Thirdly, The price of his Sons blood, and eke
His Covenant with them, that's ne'r to ſeek;
Fourthly, And their dependance on him waits,
And looks for help from him in all their ſtraits:
Now the *poors* expectation ſhall not periſh, *pſ.*9.18.
For Chriſt will them ſtand by, preſerve & cheriſh:
And *Fifthly*, Chriſts imployment's now in heaven,
To ſee all things 'tween God and them made even.

Forty-Third.

Though we have things below here, very rare,
Yet brown bread with the Goſpel is good fare.

A Postscript in Remembrance of that never to be forgotten Authour, Mr. DOD.

O Thou renowned Patriot, Mr. *Dod*!
That now translated art to live with God;
How is't, that thou removed was from hence?
Surely there was some horrid great offence
Provok'd our God, thee for to take away,
Because thou wast too good 'mongst us to stay.
What sacred, holy Sayings, and Divine,
Hast thou behind thee left? we know they'r thine.
What sweet directions hast thou left us here?
The hearts of sin-sick souls up for to bear;
Telling us sin should be our greatest sorrow,
If holy we to day, happy to morrow;
Directions to all married couples thou
Herein doth surely give us, and allow:
Persecutions here thou dost us teach,
Whither to go to get beyond their reach:
And Prayer likewise thou dost here commend,
Putting us out, our time therein to spend:
Directions for each day, thou'st here set down,
To be observ'd in City, Court and Town:

And was it so! the Lords day better would
Observed be, and sin the more controul'd;
Thou tell'st us there's assurance to be had,
And such assurance as our souls will glad:
And likewise gives the way, if we it mind
It for to seek, and so seek as to find.
Thou also say'st, that though the wicked may
Upon Gods peoples backs, day after day
Plow Furrows deep, as if their hearts no doubt
They really intended to plow out;
Yet God the righteous he doth them deride,
And he will break their cords, & swage their pride.
And fool them so, if they will not give o're,
That they shall ne'r be able to Plow more.
In times of our affliction, thou dost tell
Us what to do, and all things shall be well:
They are but light and few, saith sacred story,
And short, yet brings eternal weight of Glory.
Thou also tell'st us, men delight to have
A good estate, in a good place they crave:
And also neighbours good they would enjoy,
That little here below may them annoy:
And that all these, for sure in heaven is,
With things more precious, and eternal bliss.
O the magnificence of that reward!
The eye nor ear, hath never seen nor heard:
Then in the first place, seek those things above,
And all things else you'l have with peace and love.

Thou

bu likewiſe ſay'ſt, God's peoples paſſions are
But bad, yet hinder not ſucceſs of prayer:
Yet better far it is, not to have any;
Do th' beſt they can, they'r troubled with too ma
Three things thou bid'ſt us to avoid and ſhun (ny
As much as in us lyes, or we'r undone:
Lightneſs of mind, and malice in the heart,
Inſenſibleneſs of ſin, theſe three brings ſmart:
And do concurr, for to make up in moſt
That dreadful ſin, againſt the Holy Ghoſt:
And that we ought not railing for railing render
But leave our God to puniſh the offender.
Thou likewiſe haſt againſt immoderate care,
Four arguments laid down, Divine and Rare:
Thou ſay'ſt 'tis Needleſs, Bruitiſh, Bootleſs, an
'Tis Heatheniſh too, if right we underſtand:
Becauſe God careth for us, and for all
Provides, that do him ſerve, and on him call:
Then haſt thou told us, we ought not profeſs
Religion, nor put on a right Saints dreſs:
Unleſs our grace be ſuitable thereto,
For that's a thing, that many doth undo.
And that God's people ſubject are to croſſes,
Afflictions, and much other worldly loſſes:
But croſſes that from heaven comes, a Saint
May freely bear, and never feel much want:
No crying out againſt the Devil and ſin,
Will never do, we muſt fight if we'l win;

And eke our lusts, must strive to mortifie,
And pray against them, or we surely dye:
Therefore 'gainst sin let's fight, and strive that we
To all eternity may happy be. (bound
Thou hast likewise said, the God of heaven hath
Himself to be the Saints Life-guard years round;
By five sureties, if we look back, and read,
For so the God of Saints hath sure decreed;
With many other precious things of note,
That I hereafter else-where, think to quote:
Thrice worthy Saint! thou happy art, whilst we
On earth are cumbred, for to follow thee;
And though these sweet directions thou hast given
Yet we do find it hard to get to heaven.
We do ascribe to God, all glory and praise,
That such a Saint as *Dod*, liv'd in our days;
And humbly beg our God would give us grace,
Each of us in our station and place:
These Prescripts for to follow, and observe,
So as that from our God we ne'r may swerve:
Which that we all may do with heart and Pen,
I humbly beg, and pray, and write, *Amen.*

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ing of a small Price, are Printed for, and sold by *Thomas Passinger*, at the Three Bibles on the middle of *London-Bridge*.

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